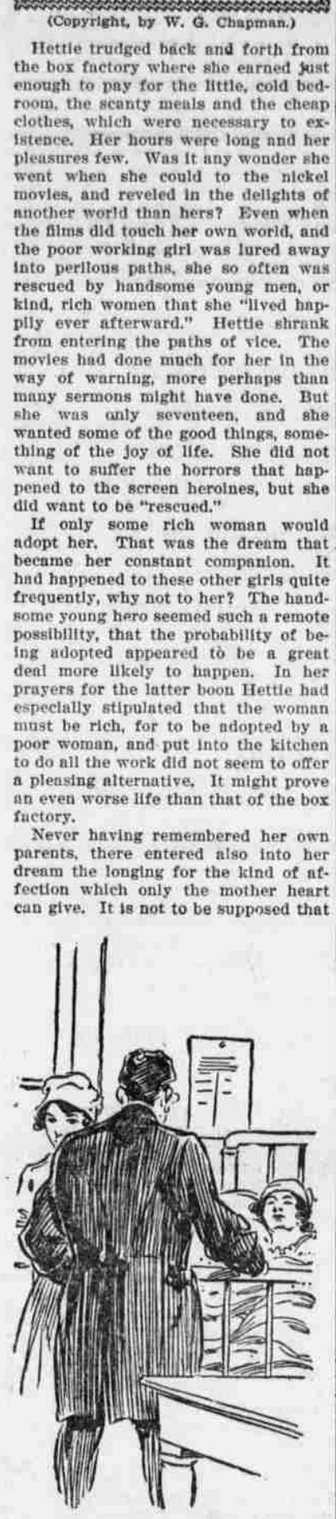
Rescuing Hettie

By HI AKERS

Hettie trudged back and forth from the box factory where she earned just enough to pay for the little, cold bedroom, the scanty meals and the cheap clothes, which were necessary to existence. Her hours were long and her pleasures few. Was it any wonder she went when she could to the nickel movies, and reveled in the delights of another world than hers? Even when the films did touch her own world, and the poor working girl was lured away into perilous paths, she so often was rescued by handsome young men, or kind, rich women that she "lived happily ever afterward." Hettie shrank from entering the paths of vice. The movies had done much for her in the way of warning, more perhaps than many sermons might have done. But she was only seventeen, and she wanted some of the good things, something of the joy of life. She did not want to suffer the horrors that happened to the screen heroines, but she did want to be "rescued."

If only some rich woman would adopt her. That was the dream that became her constant companion. It had happened to these other girls quite frequently, why not to her? The handsome young hero seemed such a remote possibility, that the probability of being adopted appeared to be a great deal more likely to happen. In her prayers for the latter boon Hettie had especially stipulated that the woman must be rich, for to be adopted by a poor woman, and put into the kitchen to do all the work did not seem to offer a pleasing alternative. It might prove an even worse life than that of the box factory.

Never having remembered her own parents, there entered also into her dream the longing for the kind of affection which only the mother heart can give. It is not to be supposed that



She Awoke in a Narrow, White Bed.

the handsome young man played no part in the girl's vision. No, he was always there. But she reasoned he was quite sure to appear at the proper time if she could go into the society where he was to be found. Clearly the only way out of it was to be adopted.

It had not entered Hettie's mind that some slight preparatory education in grammar, and the mode of speech required in cultured society might help some in the process of acquiring an adopted mother. She had had a rudimentary school training in the institution from which she went to the box factory, but her association with the girls of that section of the town, had not added to the elegance of her language.

Poor little Hettie! she was bright, kindly, and well-meaning, and her desires were only the normal ones of youth. Once she told a girl companion of her wish to be adopted, and was so laughed at and ridiculed, that she ever after kept her aircastles to herself. But her dream would not down. It became a kind of obsession.

Whether it was because her vision was in this misty region while her small body was in the path of rushing traffic in the great city, or whether fate took a hand, there came the awful impact of the automobile, and Hettie knew no more till she awoke in a narrow, white bed, and looked up into the faces of a doctor and nurse. She gazed about for the adopted mother, but there were only nurses moving around the place. Clearly something had happened, and the adopted mother ought to be a part of it. When she tried to move she found it very painful, and she was quite stiff with bandages. She asked for an explanation, and was told she had been struck by an automobile, but that she would be all right in a few days. She asked whose automobile it was, and the nurse answered it was Mrs. Burison's, a very kind lady who was very sorry, and had brought her there, and told them to do everything they could, and that she would be responsible for the pay. Hettie felt sure her dream was coming true, and she asked the nurse when the lady was coming again.

"She didn't mention anything about coming again," she answered. Then seeing the girl's disappointed look, she added: "But I dare say she will."

"Of course she will," was Hettie's confident reply.

Hettie suffered a great deal of pain. But after all, she told herself she must expect that. All the girls on the screen who had acquired adopted mothers, and lived happily ever after, had suffered in some way beforehand.

The next day she was told a messenger had come from Mrs. Burison, and did she wish to see him? Of course she did.

A young man came in carrying fruit and flowers. He could not for one minute have been taken for the handsome hero. His face was quite plain, bronzed, lean, and with the disadvantage of a turn-up nose. But his eyes were honest, his mouth kindly, and his form straight, and well knit. He came with a mixture of pity and diffidence to the forlorn little figure on the cot. He told her Mrs. Burison wanted to know how she was, and had sent her the fruit and flowers. Rather awkwardly he told her how sorry he was. Then Hettie noticed he wore a chauffeur's dress, and guessed he was the one who ran her down. But she was too busy thinking of Mrs. Burison to bear him any grudge, and she asked him when the lady was coming? He did not seem to know, but said he would tell Mrs. Burison that she would like to see her.

The chauffeur came every day to see her. The second time it was to tell her that Mrs. Burison was out of town, but that she had left word for him to inquire every day about Miss Hettie Baxter. She found out his name was Julius Frost, and was always glad to see him, because he brought some message from her probable adopted mother. Julius was at first so filled with remorse at having driven over the girl, he was more awkward than usual in expressing himself, but after a time this wore off a bit, and he cheered the patient with jolly stories, and cheering promises, of how he wanted to take her for some rides in that very car when she was able to go. All this seemed in Hettie's mind to point to the fact of a probable adoption into the family.

At last one day Mrs. Burison came. She was a very pretty, beautifully gowned young woman, much too young to be thought of as a mother, even an adopted one, and she spoke to Hettie in a cold patronizing way that so crushed and disappointed the girl, that Julius found her in tears. He was so kindly sympathetic that he drew from her the cause. She had hoped to find some one who would want her, even take her in her home—as her own.

Then Julius found voice for the words he had wanted to speak.

"Little girl," he said, "I want you awfully. I'd take better care of you than Mrs. Burison. It wouldn't be lots of money, but it would be a comfy little flat for you and me. And she never could love you half as much as I do."

The answer must have been quite satisfactory, for the day Hettie was able to leave the hospital on the arm of Julius, she was heard to say softly to him: "Honey, this beats getting adopted like dollars do coppers."

VESSEL IN CONSTANT PERIL

Any Moment May Be the Last of Ship That Braves the Terrors of the Arctic Seas.

"Any vessel navigating in arctic waters may at any time be crushed so suddenly that nothing below can be saved. At Etah," Robert E. Peary writes in the Century, "I have always made preparations for such an emergency, and had all the pemmican, tea, coffee, biscuits, sugar, oil, ammunition—in fact, all the essentials necessary to sustain life and health—placed on deck close to the rail, where it could easily be thrown off to the ice. In addition to this, the whaleboats, fully equipped for a week or ten days' voyage, were ready at a moment's notice to be lowered. Each boat, besides the required complement of oars, oarlocks, boathooks, a liquid compass and a bailer, contained pemmican, conveniently packed in six-pound tins; biscuits, 50 pounds; coffee, 10 pounds; compressed tea, 5 pounds; sugar, 10 pounds; condensed milk, 10 cans; oil, 5 gallons; a small oilstove, 1 rifle and 100 cartridges; 1 shotgun and 50 shells; 1 box of matches in a tightly corked bottle; 1 hatchet; knives; a can opener; needles and thread, and medical supplies consisting of quinine, astringent, bandages, cotton, gauze, boracic acid, dusting powder, catgut and liniment. And every member of the party, including the Eskimos, had a small bundle of extra clothing packed and stood ready to leave the ship immediately after throwing off the supplies and lowering the boats."

He Was On His Way.

McCrea worked in a powder factory, and usually went home to meals with his chum, O'Reilly. The latter was going alone to dinner the other day, when McCrea's wife, meeting him, asked:

"Where's himself that he's not wid you today, Mr. O'Reilly?"

"Shure an' didn't he lave the factory in a great hurry an hour ago, ma'am," answered O'Reilly.

"An' did he say where he was goin'?" she inquired.

"Not a word did he say," answered O'Reilly; "nor I don't think he knew himself—till he struck the match. Then he went off wid the roof an' half of the factory."

How the Indian Is Faring Under Uncle Sam's Care

By Robert H. Moulton

There are more Red people in the United States than ever and they are coming to rank high as farmers:: Original Americans fruit and vegetable experts before White men came

AN UP TO DATE CROW INDIAN FARMER.

HARROWING ON HORSEBACK

WOMEN DO THEIR SHARE

POOR Lo is no longer poor. He is a landholder and stock raiser. He has money in the bank, millions of it, or will have when the government completes the distribution of payments recently authorized. For his farm products he is receiving war prosperity prices. From his oil lands royalties are flowing in with an abundance that would make a white man dizzy.

When payments out of tribal funds authorized by congress at the last session have been completed, including an earlier distribution, the Indians will have received from the government $10,585,688. In addition, during the last three years about $4,000,000 has been advanced to stock Lo's ranges on various reservations and to purchase farm equipment. From this capital investment he is now receiving returns in some instances of more than 50 per cent.

The Indian office has just completed the payment of $633,300 to the members of the Chickasaw Nation, the distribution of which was authorized in 1914. Further payments authorized this year began on August 15. These will amount to $6,239,700 to the Choctaws, $938,100 to the Seminoles, $1,260,800 more to the Chickasaws, making in all, including the earlier distribution, $9,071,900 which these Indians have received in cash.

To the Chippewa Indians in Minnesota payments will be made under the recent act amounting to $1,513,788. The adults competent to take care of their interests will receive their share of the money. In the case of minors and others the money will be deposited in banks to be used for their benefit under the supervision of the officers of the Indian service.

Of greater interest, however, is the fact that the American Indian is not only the holder, but also the producer of wealth. He is beginning to put money into the bank himself as well as having the government put it in for him.

This is largely the result of a plan to enable him to make use of the natural resources available on the various Indian reservations heretofore utilized to a great extent by white men for their own benefit under the leasing system. Only last week there were put on sale at the Chicago market 50 carloads of cattle from Indian herds. In many places the Indian has shown that he cannot only raise cattle, but also obtain the top market price.

During the last three years about $4,000,000 has been expended in the purchase of cattle, sheep and horses to stock the Indian ranges. The handling of these herds by the Indians has more than justified the investment. For example, the tribal herd placed on the Crow Indian reservation in Montana in the spring of 1914, at a cost of $405,108, showed a net profit on December 31, 1915, of $297,601. The tribal herd of sheep on the Picurilla reservation showed gross returns in the first year of $17,250 on an investment of $23,477.

The live stock on the various Indian reservations is worth more than $28,000,000, as compared with $22,777,075 in 1913. In addition to this increase of more than $5,000,000 in value the Indians have sold $5,498,266 worth of stock and slaughtered $2,307,431 worth for their own needs.

As a herdsman the Indian has been particularly successful. The highest price paid on the Chicago market for a grass-fed steer was recently received by an Indian of the Crow tribe on a day when the general market value of the cattle was lower than on other days of the season.

Gradually the original unhyphenated American is taking possession of his own again. He is managing his own farm and reaping his own harvests. Leases of allotted land decreased in number from 28,847 in 1913 to 10,426 in 1915, a change in acreage of from 3,109,209 to 1,868,779. In 1915 the area of tribal lands leased was 8,122,918 acres, in 1913 was 10,568,948.

The Indian is becoming a competitor at the agricultural fair with the white man. He is raising his own supplies, relieving the government to a considerable extent of the necessity of making gratuitous issues of food under treaties to induce him to remain where he is on the reservation instead of reverting to the nomadic habits of his forefathers.

Nor is he any longer a vanishing race. The number of Indians increased from 300,930 in 1913 to 309,911 in 1915. Gradually the tendency toward tuberculosis, trachoma and kindred diseases, which prevailed among them to an alarming extent, is being checked. This is due to a medical campaign and the improvement of housing conditions.

It appears, therefore, that the turning point in the history of the Indians has been reached. His numbers are increasing, his wealth is growing and he has taken a place among the white men as the producer of wealth in a system of civilization with which his own manner of living was in direct conflict.

As farmers, the Indian has shown the white man something worth while, particularly in the growing of corn. It is interesting to note that he planted pumpkins or squash among the corn hillocks, as does the white man now, and also sowed beans where the vines could twine themselves about the cornstalks.

The tomato, which is of South American origin, was on his list. Although he did not have onions, he was gathering many kinds of flower bulbs, such as lilies, and using them in soups. The Indian dietary included the greens cooked with a piece of fat meat. Sumac, sorrel, milkweed, yellow dock and dandelion were also on his menu. He was gathering mushroom and puffballs and other fungi. In fact, the Indian was able at all times to give to the strangers from beyond the great water a revised menu. The peanut, which is now so plentifully sold here, was considered a valuable food product by the Indians.

The American apple owes much to the care of the Indian farmers, for the Indian was an able pomologist. It was not unusual 150 years ago for Indian orchards to have 1,500 trees, all of which had been duly pruned and cultivated by the people we are prone to regard as nomadic savages. To the world the Indian introduced such fruits as the persimmon, the pawpaw, the pineapple and the Virginia strawberry.

Primitive as the manual part of the farming of the Indians may seem, their agriculture did very well with the facilities which were available. Science points strongly to the theory that the horse had its origin in this Western world, but the animal disappeared many aeons before the aborigines appeared. The Indian had neither horses nor bullocks, and had he developed a plow he would have had no animals to draw it. He had no wheels, rakes or such devices, for the wheel had never been in use among primitive races of the Americans. The dog-drawn litter, or travois, was about as near as the Indian ever got to a wagon. His agricultural implements were few and simple. What with his hoe and mattock, his willow rake and his planting stick, he had run the gamut of tools. What he lacked in equipment he made up in enthusiasm and skill.

In one of the passages from the description of the raid made by General Sullivan on the Five Nations in his memorable punitive expedition during the Revolutionary war, it is set forth that among the rows of corn were found cucumbers and watermelons so delicious that the raiders sat down to eat of them, even though the hour was two o'clock in the morning. The Indians introduced melons of all kinds from southern climes, and by extreme care adapted them to northern temperatures.

It was after the advent of Columbus that the Indians of this continent became proficient in the cultivation of the "Irish" potato. The tuber was brought from the Andean heights by Spanish adventurers and was introduced in the Southern part of the United States. Before the American Revolution, however, the Indian experts were developing many varieties of it and the Iroquois were especially proficient as growers of the root, of which there are about 200 varieties. Potato meal was originally an Indian product. Yams and sweet potatoes were raised in abundance.

The Indian farmer also raised many kinds of vegetables and was experimenting with many others before the advent of the European races.

Smithsonian Excavates Ruins in New Mexico

Washington, D. C.—An expedition organized by the bureau of American ethnology of the Smithsonian institution and the Museum of the American Indian, Heye Foundation of New York City, under the immediate direction of Mr. F. W. Hodge, ethnologist in charge of the bureau mentioned, has just concluded its first season of excavating among the ruins of Hawikuh in western New Mexico. This pueblo was one of the famed "Seven Cities of Cibola," which was seen by Marcos de Niza, a Franciscan friar, in 1539, and was the scene of the death of his negro guide and companion. In the following year the pueblo was stormed by Francisco Vasquez Coronado, the celebrated Spanish explorer, who almost lost his life in the attack. The Zuni occupants of Hawikuh fled to their stronghold a few miles away; the Spanish took possession of their village, which Coronado called Grenada, and while there wrote his report to the viceroy of Mexico, giving an account of his expedition up to that time and sending various products of the country and examples of native art.

The excavations were commenced at the close of May by Mr. Hodge, assisted by Mr. Alanson Skinner and Mr. E. F. Coffin of the Museum of the American Indian. Work was begun in a great refuse heap forming the western slope of the elevation on which Hawikuh is situated. This refuse was found to contain many burials of Zuni dead, of which there were three types—remains cremated and deposited in cinerery vessels accompanied by food and water vessels; others buried at length, or in abnormal postures without accompaniments; and usually dismembered; others still deposited at length with head directed eastward and, with them numerous vessels of earthenware, great quantities of food, and the personal tools and ornaments of the deceased. In all, 237 graves were opened during the three months devoted to the work in which quantities of pottery vessels of various forms and with a great range of decorative painting, were uncovered. Among burials of the third type mentioned were several skeletons of members of the Zuni Priesthood of the Bow, with their war paraphernalia, including bows and arrows, sacred paint, war clubs, and their personal or ceremonial belongings.

A Franciscan mission was established at Hawikuh in 1629 and continued in operation until 1670, when the pueblo was abandoned on account of Apache depredations. Considering the length of time since the village was forsaken by its inhabitants, the remains were in a remarkably good state of preservation. The deposit of great quantities of food in the graves, especially boiled corn on the cob, had the effect of decaying the bones but of preserving the materials that usually more readily perish, such as baskets, fabrics, and objects of wood, many of which were saved by immediate trestment. Many very beautiful things found in association with the remains include eight objects of turquoise mosaic, consisting of ornamental hair combs, ear pendants, and hair ornaments, some of which are so well executed as to be among the finest examples of encrusted turquoise ever found in America, and far exceeding the mosaic work of the Hopi Indians in Arizona today. Of the fabrics, various examples were recovered, and indeed in one instance the clothing of a woman was so well preserved that it was possible to study the character of her dress from neck to feet.

The pottery of the Hawikuh people, as mentioned, possesses a wide range of decoration and coloring. Most of the designs are geometric, but numerous highly conventionalized figures of birds, as well as many lifelike forms of quadrupeds, the eagle, the butterfly, the tadpole, and the corn plant were found. Many of the vessels are decorated with a distinct glaze, black and green predominating. The vessels consist chiefly of bowls, ranging in size from tiny toy affairs to some as large as 15 inches in diameter; but there are also large and small water jugs, and black, undecorated cooking pots, duck-shaped vessels, and the like.

The finds include, among others, the ceremonial paraphernalia of a medicine man, comprising his medicines; a turkey's egg containing the bones of the embryo and accompanied by a food bowl; several skeletons of eagles, turkeys, and dogs that had been ceremonially buried, and deposits of pottery that had been broken in sacrifice and deposited in the cemetery not as burial accompaniments. It was the custom of the Zunis of Hawikuh to "kill" all the vessels deposited with their dead by throwing them into the graves, and this was likewise the case with other household utensils, such as metates and manos used in grinding corn. Some of the vessels escaped injury, while all of the fragments of the broken ones were carefully gathered and will be repaired.

The site of Hawikuh covers an area of about 750 by 850 feet, so that only a comparatively small part of the site was excavated during this season. The refuse was found to attain a depth of 14½ feet in the western slope, and it will probably be found to reach a depth of at least 18 feet before the walls of the summit of the elevation are reached.

An interesting discovery consists of the remains of many walls entirely beneath this great deposit of refuse, showing that the site was occupied in prehistoric times long before Hawikuh itself was built.

Diplomacy and the Muse.

"This isn't worth the paper it's written on," said the editor, with chilly calm.

"That, sir," replied the poet, with hauteur of his own, "is what they say of the compositions of some of Germany's most prominent statesmen."

INTERNATIONAL SUNDAY SCHOOL LESSON

By REV. P. B. FITZWATER, D. D., Teacher of English Bible in the Moody Bible Institute of Chicago.

LESSON FOR OCTOBER 7

PSALMS OF DELIVERANCE.

LESSON TEXT—Psalms 85 and 126.
GOLDEN TEXT—They that sow in tears shall reap in joy.—Psalms 126:5.

These Psalms breathe the spirit of the true patriot. The Psalmist sees his afflicted country suffering for the sins of the people, prays for their restoration to the Divine favor, and with the eagle eye of faith anticipates the joyful day of spiritual and temporal blessings because of restoration to the Divine favor. Doubtless such patriotism would be pleasing to the Lord on the part of us all.

Psalm 85.

I. Praises for Mercies Received (vv. 1-3).

Praise is given for

(1) Deliverance from Captivity (v. 1).

He had in mind the specific mercies of a given time; perhaps it was one of the oppressions of the Philistines from which they had been delivered.

(2) Forgiveness of Sin (vv. 2, 3).

"Thou hast forgiven the iniquity—covered all their sin." God's restoration was the proof that he had pardoned. Great indeed was the sin of Jacob, but God's forgiveness was greater. He is peculiarly a God of mercy. Having forgiven the sins his anger is taken away. He stayed his hand from the judgment which would have justly fallen, to show his mercy.

II. Prayer for Restoration From Backsliding (vv. 4-7).

He knew how worthless the outward blessings of the Lord would be unless the people inwardly turned to the Lord. He, therefore, besought the Lord to give them the greater blessing, that of a change of heart. Without the change of heart forgiveness would be futile. A change of heart can only be by God's help.

(1) That God would turn the hearts of his people toward himself (v. 4).

Knowing the people's utter helplessness to turn to God, he cried out to God to save them by turning them to himself. He knew that God's anger could not turn from the people as long as they were impenitent.

(2) That God would take away the very remembrance of their sins (vv. 5-7).

(a) The ending of his anger (v. 5). The desire seems to be that he would wipe out the very marks of his displeasure by not longer allowing punishment to be meted out to them.

(b) The return to the people's joy (v. 6).

Their joy could only be realized through a revival from God. The Psalmist now becomes more bold in his requests.

(c) Shall show them mercy (v. 7).

"Make it visible," is his cry. God's judgment was most real. His desire is that his mercy would be just as real.

III. Exultant Anticipation (vv. 8-13).

Having spoken the sentiment of the repentant people, the poet expresses confidence of the Lord's response. So faithful is God that those who sincerely pray to him can go forward with the assurance of petitions granted.

(1) "He will speak peace" (v. 8).

He knew that a gentle answer would come, but its continuance would depend upon the fidelity of the people. Turning to folly would provoke again his wrath.

(2) Will bring his salvation near (v. 9).

Only as his salvation was near could glory be in the land.

(3) Devise a way by which "Mercy and truth," "Righteousness and peace," may be united (vv. 10, 11).

He did not suggest a way. He may not have known it. Faith now sees the way in Christ. In him such a union has been blessedly effected.

(4) The land shall become fruitful (v. 11).

When sin is removed, temporal prosperity shall follow. Earth's barrenness is due to sin. When the curse is removed fruitfulness shall follow.

(5) Righteousness shall be the guide of his people (v. 12).

In that golden, glad age God's righteous ways will leave a track in which his own may walk with security.

Psalm 126.

I. The Fact of Zion's Deliverance (vv. 1, 2).

(1) By whom (v. 1). The Lord.

(2) Effect of (vv. 1,2).

(a) The people were scarcely able to believe it. So sudden and unexpected was their deliverance that it seemed to them as a dream. They expressed their feeling in joyful laughter.

(b) The heathen noted their deliverance as marvelous, and ascribed it to God (v. 2).

Song and Prayer.

II. The Song of the People (v. 3).

They ascribed their deliverance to the Lord and expressed their gratitude in singing God's praise.

III. The Prayer (v. 4).

The people cried to God to visit their restoration with fruitfulness, even as the streams from the South spread out and make a country fruitful.

IV. The Promise (vv. 5, 6).

Though the people were still obliged to suffer the consequences of their sins, they were encouraged to go on in sowing though in tears, as the reaping would bring joy.